

# Steven Newcomb & JoDe Goudy - U.S. Law

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doctrine, domination, discovery, native, nations, united states, question, Steve, aware, people, pathway, Syracuse university, level, Newcomb, conference, dealing, identity, utilize, talking, challenge

## SPEAKERS

Steven T. Newcomb, JoeDe Goudy, Tanner Randall

### Tanner Randall 00:03

We acknowledge with respect the Onondaga Nation, Fire Keepers of the Haudenosaunee, the indigenous people on whose land Syracuse University now stand. May the information you glean from this podcast, motivate you to uphold indigenous values, protect Mother Earth and honor indigenous treaties

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during the middle of the ocean, there's no land in sight surrounding you about to suffocate you, all you can do is swim. It's what it's like to live in a world with the Doctrine of Discovery. You need somebody to come with the lifeboat. But unfortunately, all we can do is swim.

00:47

Welcome to the doctrine of Christian discovery. I'm Tanner Randall, your host from good faith media. We're producing this podcast at the religious origins of white supremacy conference in December of 2023, at Syracuse University in New York, this year is particularly special because it's the 100th anniversary of Johnson V. Macintosh, the supreme court proceeding that installed the framework of the doctrine of discovery within American government. We will be talking about the different ramifications of the doctrine of discovery and how it led to indigenous values and land being stolen as well as white supremacy and the general idea of revitalized indigenous culture.

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The Christian doctrine of discovery, maybe one of the most intimidating things to look at, because there's really not a good place to start. Some people will tell you, you know, look back to 1493 when the papal bull arrived, but it doesn't quite give you the whole picture. When did it start in America? How can we get out of it? Why are we trapped in this prison? And if we get out, what are we going to do? That's what we tackled today on this episode of the doctrine of Christian discovery.

02:09

We would like to thank our sponsors who made this podcast possible. Many thanks to the Henry Luce Foundation, Syracuse University, indigenous values initiative, American Indian law Alliance, American Indian community house, good faith media, ton of theater and towards our common public life. We appreciate your support. I'm Tina Randall with good faith media. Our guests on this episode are Steven Newcomb and JoDe Goudy. They both worked on the movie, the doctrine, discovery, unmasking the domination code, it's today we're going to speak about their experience with the Doctrine of Discovery, specifically in the realm of United States law.

02:57

I would like to first welcome you all here and ask kind of what brought you to the conference this weekend? Because I know, you both have very extensive resumes. And but what drew you specifically to Syracuse or their conference, and Steve will go ahead and start with you if that's okay.

**Steven T. Newcomb** 03:13

Well, I was invited by Phil Arnold, Professor Phil Arnold from Syracuse University, one of the main organizers of the conference, along with his, his lovely wife. And I have been working on this theme for most of my adult life. So it was pretty natural for me to be part of the mix and, and be able to share my background and experience with everybody that was attending the conference. And also wanted to see what people had to say, after decades of having helped develop the focus on the doctrine of Christian discovery and domination, as I prefer to call it.

**Tanner Randall** 03:56

God. I'd like to ask you that same question. What kind of entice you to come off to the cold north on the beginning of one night?

**JoeDe Goudy** 04:06

Yeah. A little bit similar pathway. But it was actually through Steve Newcomb, who had proposed to Phil Arnold at Syracuse University to include me. They asked Steve to do the opening keynote there at the at the conference. And so throughout my life experiences, Steve has been a mentor to me with regard to the doctrine work, but what is unique about my awareness of the doctrine is the kind of things that I've tried to do within certain capacities in my life as far as utilizing the information in the, in the I guess you can say the real world and in So, Steve thought it would be beneficial to come and speak about some of that and you know, it's kind of an under that whole aspect of it's one thing to become aware of the information it's another thing to take that awareness and begin to utilize that information. So, so fill out agree that be a potentially beneficial contribution to a conference. And so that's how I made my way over. And it was indeed interesting to hear all the other life experiences and awareness. That's what's going on out there across the world, really.

**Tanner Randall** 05:20

You y'all both spoke on kind of the doctrine of discovery, its origins. And obviously, you all are very uniquely aware of its presence in the United States. But I want to ask kind of stepping back to the 1400 1500. From this papal bowl first took effect, you spoke about kind of the absurdity behind the mental gymnastics that one has to do to rationalize the Doctrine of Discovery. But even with those kinds of mental jumps, that one has to make to accept the doctrine of discovery. It justified generations of

conquerors, and more notably, in my opinion, more important to talk about is the generation of the conquered, because it affects perception. And we today are still doing work to reverse some of that action. So I want to ask, like, what do you see is kind of this internal rationalization? How are people generation after generation, accepting the Doctrine of Discovery as something that influences their day to day actions? And God will start with you? Well, I

**JoeDe Goudy 06:28**

think, quite simply, you don't know what you don't know. And the doctrine at a, at a practical level as it's applied in the world, for the most part, I think, your average person in society throughout the various, you know, whether it's historical perspectives, and our current day perspectives is, if you're not aware of the framework that essentially is materializing practical reality as it's understood, you simply don't know what you don't know. And you kind of just go with the flow. And so I think that that's why, you know, through our work, and the work that I do with Steve Newcomb and Peter Draco, part of the aspect that we try to concentrate on is, is the is the assessment of one's identity, and utilizing the questions of identity as tools to highlight and bring to the forefront, you know, not only the awareness of how the doctrine has been utilized, historically, but how it's currently being used, and then cross referencing those questions of identity, to help clarify for a person. And so I think for the most part, it's just been very well hidden by those who have developed the thought process and communication and actions throughout time to essentially have you, you know, if you want to reference it as somewhat of a matrix, it's right in front of you, but you can't see and understand what it is because you're not quite aware of the details. And that's Steve would say, the nuances and thought processes and, and the actions that I've maintained it and developed it and reinforced it. I think that's probably your greatest challenge is becoming aware of what you're not aware of.

**Tanner Randall 08:15**

That's one thing that I've been impacted by when I first started to learn about the Doctrine of Discovery is like, even, you know, when we're confined in a cat, in a capitalist government, it's really strange to me how one of our main draws for tourism or any kind of like town where you go in and see different eateries that there are no indigenous ones that are standing out. Because I think it does a lot for the perception aspect of you're talking about to reclaim, reclaim your identity show that indigenous people in the United States are not disappearing. So it's an extremely important point. Steve, do you have any thoughts? Yeah, I

**Steven T. Newcomb 08:55**

think that I would like to take your question in different direction. And I think that jumping into the middle of this, especially for students that are not aware of this information, might be a disservice to them, if we don't acknowledge the context in which we're having this conversation, and what I mean by that is looking at the different aspects of this as a totality, we have to go back to the original free and independent existence of all of our nations and peoples before colonization before the invasion. And take that back to the beginning of time through our oral histories and oral traditions. And then contrast that original free existence with our languages or cultures or spiritual traditions or child rearing practices, everything that was a spiritual way of life that our ancestors were experiencing back then. And contrast that with the system of domination that was brought by show up across the ocean, and imposed on everyone and everything, and made to be the standard or set of standards that our nations

and peoples were judged by impose those standards on our nations and peoples. And all of that is still existing today. And once we have that contrast between our free existence and the system of domination, then we have the view from the shore of our ancestors, looking at out of those initial ships, and then we have the view from the ship, looking at our ancestors with that intention of establishing domination, once we have that as a reference point, that kind of a picture. Now we have the starting point for a really deep and meaningful conversation as to what this, you know, using this term Doctrine of Discovery, or any of those kinds of con labels, to make it seem as if we're really saying something, what are we really saying? So that's why I like to flesh it out a bit more, in terms of what are we really attempting to address? And it is that claim of a right of domination in today's world? That's what I see.

**Tanner Randall** 11:13

There are obviously a bunch of ways to address the doctrine of domination, as you said, academically, but how can we kind of look at it in our everyday lives? Because I see when I walked around the world, just Doctrine of Discovery everywhere once you know, it's kind of like Pandora's box doesn't stop, you can always see its influence. So how can we in our day to day lives be more aware of the doctrine of discovery?

**Steven T. Newcomb** 11:39

I think, How can we become more aware of it? I'm not certain exactly. I mean, it's something that I work with every single day, so I'm always aware of it. I know Joe days like that Peter drink goes like that. A lot of us are. But I think the crucial point is, my premise in terms of my identity, is we are instructed to live in a manner that's beneficial to one another, and all living things. And I think I want to start out there with the positivity of that teaching, and everything that goes with that teaching. And the way that kind of a teaching is represented in all of our different cultures, and so forth, how it's expressed in different languages. And then look at the contrast, as I already said about that claim of variety of domination, we're going to see that everywhere, because more than 60% of this English language we're now communicating in is actually derived from the Latin language of the Roman Empire, which is a language of domination. So I think becoming more conscious of where these words have synonyms of domination are in our everyday speech or our behavior. If we start going off toward people, instead of trying to figure out how to work through conflict or work through disagreements are different ways of perceiving reality. Those are some of the challenges that we face, and they're very formidable challenges.

**Tanner Randall** 13:09

Yeah, I definitely agree. And I think I see it a lot with I know that I studied indigenous philosophy, the talked a lot about dialogue between Europeans versus dialogue between Native Americans back in the colonies, or the day, the colonies, and how Europeans would always be fighting over each other trying to assert dominance in a conversation, but you go to a native community, and it's very, you know, they think it out they have these thoughtful, meaningful conversations, because they know that at some point, they'll be able to say what they want to say there's no need for anybody to be the leader of the conversation necessarily. So, God, would you like to speak on that role?

**JoeDe Goudy** 13:52

Yeah, I mean, I think more in a practical sense. Number one, go to original free nations.com. Read up all that work there. Go to Steve Newcomb's substack. Go to Peter d'Errico's substack. Go to Red thought.org. Get our hands, get your hands on pagans of the Promised Land. Steve no comes to book, get your hand on federal anti-Indian law, Peter d'Errico's book. And if you're looking at all those contributions, that are great tools of awareness specific to that there's an extensive amount of webinars that we've done on various issues, not only historically, but current modern day disputes that we have there at Red dot.org. And I think what's key is it's one thing to become generally aware, but it's like both of you had said earlier it's another thing to become aware where you're seeing the doctrine, everywhere you look at when you were able to kind of decode what you're looking at and where it comes from and how came to be, and so on. But it takes quite a bit of it takes quite a bit of knowledge and dedication and time to really get to that level. And I think those are great tools. There's obviously other individuals who've made contributions to doctrine awareness. But I think that one of the very key contributions that Steve Newcomb, you know, has as been a great advocate for is that establishment of the context from the view of the shore standing next to your ancestors, which I know can be a challenge if you are essentially a non native person, but trying to get into that framework where you can envision and appreciate what that view from the shore may be as a non native, those are some areas, you can go look to see and look for references, to kind of establish more of a thought process and a view to observe the manner by which you are becoming aware about the doctrine. And that context, I think is very, very key.

**Tanner Randall 16:03**

And I would be remiss if I didn't ask you all a question kind of more specifically about the court system. Because obviously, both have extensive experience. And I've always kind of had this thought process or not thought process. But I guess I've had a thought in my mind of, we have these systems for indigenous peoples to take things to court. And their cases can be heard at the highest federal court in the United States Supreme Court. But often, those are cases that involve specific indigenous communities. And, interestingly, the result affects hundreds of indigenous tribes. So with the Christian doctrine of Christian discovery, domination, we see it as far back as, as we all know, Johnson V. Macintosh, and even today. So I just have a question, as far as you know, with this system, where you take very specific problems to a higher court, and then the law or the precedent that comes out of those cases is applied to hundreds of communities. What are some of the promising results that we do see out of that system, but what are some things that we can should be concerned about? Promising

**Steven T. Newcomb 17:16**

outcomes, I don't see any particular promising outcomes right off the top of my head, because the overall system is founded on a deception, a lie, a misrepresentation of reality, that people have accepted over time. And I think that the fact that the federal anti-Indian law system -- as Peter d'Errico refers to it -- is basically premised upon, as I already said, several times the claim by the United States Government have right of domination over our nations and peoples. That is a real problem. That is a real problem that no one is addressing other than ourselves and saying it in that way. Now, there are people that express various things in various ways. We've chosen to at least Peter and enjoy today and I have teamed up over a fairly long period of time period over a much longer period of time, Peter and I, and we've decided to focus in on that. What is it about the United States government that enables it to claim that it has the right of domination over our nations and peoples instrument, and has been using

that against our nations for more than two centuries? And that's supposedly a natural thing, an acceptable thing. Something tolerable? I don't think so. And so I don't necessarily get bogged down in the specifics. I mean, certainly we analyze the cases, but to look at it in that manner, to say, well, what are the what's the good side of this? What's the bad side of it, I really want don't want to take my sights off of that key point, that the whole premise is unacceptable. And that, in my view, is what we as Native people need to be addressing amongst ourselves, we need to have that conversation. I'm still waiting for that conversation to occur among native attorneys, and those people that went into the legal profession and so forth. And even beyond that, you know, native leadership to get into the nitty gritty of what we're really dealing with. And then we can go into all the particulars of the Supreme Court rulings, and we have all that, but that premise is crucial.

**Tanner Randall** 19:55

So what would that look like to have that kind of conversation and even You know, if you can speak to it, you know, what would the changes be that we make? It would be wouldn't mix?

**Steven T. Newcomb** 20:07

Well, I think by him starting to have the conversation by identifying that the Johnson versus McIntosh ruling is premised upon the Vatican papal documents of the 15th century and the English charters, starting with the John Cabot charter, and so forth. And the language in those documents that asserts that they have the right to come over here from across the ocean, from Western Europe, from Western Christendom, and establish domination over here, that conversation ought to take place in the stars by having the conversation. You

**JoeDe Goudy** 20:47

know, there's all kinds of challenges within the system itself. There isn't really any particular case, you know, obviously, there's what many will observe, in our view to be wins for native country when it comes to Supreme Court cases. You know, what, what we do@red.is we will we have analyzed a number of the recent Supreme Court cases, including those that have been identified as victories. And, you know, such as the equip case that recently was ruled upon, and everybody was claiming victory to that. But really, that was just a case that that said, who had saved oh, we're either keeping our tearing apart Native families, the federal side, or the state side, and the Fed federal side one, and the consequence of that was that the Indian Child Welfare Act stayed in place. And so that's really what that case, you know, the outcome of that case is you had other cases like Mercury, the Oklahoma criminal jurisdiction case, you know, when everybody said that was a victory, because the Muscogee Creek was going to be able to stay recognized and state existing. And really, that was a criminal jurisdiction case that essentially was between the federal and the state side. And so the Feds asserted victory over the state, and told the state of Oklahoma that they didn't talk and could not assert criminal jurisdiction over that individual. And so, as a consequence, they said that, well, that's a victory for native country, when all it really said was that Congress carries the ability to eliminate the Creek Nation. They just didn't do a legislative act, specifically stating that that's what they have done. And so I mean, we're where do you see victory, and all those things, when you really be when you're really able to understand what's going on? At a very detailed level. And this is the kind of expertise that Steve and Peter are so, so great at because they've been at it for so long, really peeling back the layers of understanding what's happening, what's not happening. I mean, you have the Cougar den case, versus



Washington State Department of Revenue that happened in 2018. ruling came out in 2019. That was a win for Cooper, David, and for Yakima Nation, I guess you can say that's the closest that you could say would be a positive case, but people would have to do their research and, and really understand that the uniqueness of the case was the insertion of the amicus brief from Yakima Nation, which represented the first direct challenge to the doctrine of Christian discovery and claimed right of domination. But the Supreme Court when they did their ruling, even though it was a victory for the recommendation and the business that it licensed, they didn't identify in our touch anything associated with the doctrine of Christian discovery. So I mean, there's those outcomes just in face value. Promising, I think that there's some there's some significant challenges with regard to procedure of the judicial branch just in general, District Court level on up to appeal court level, and then the pathway that if it reaches the Supreme Court, and oftentimes when you start a dispute, you start with a with a specific set of facts. And whatever that dispute is. Now your district court level judge has an extreme amount of judicial discretion when they sit on that bench. And so oftentimes, they'll identify rule on certain aspects of the dispute that can remand are not are essentially punt and not touch other areas of this dispute through their judicial discretion. And you're seeing a lot of argumentation that gets kicked out at the district level, that really changes the facts that are being looked at the appeal court level. And then the appellate court level can remain remanded back to the district court, or they can rule on a piece of it and aspect of it. When you actually get to the Supreme Court level. Oftentimes, you're dealing with an entire different set of facts of what you first started with at the district court level when the briefs were first filed. That in itself is all kinds of acts of domination, just in the procedure of the judicial system. And so that that's a challenge. I mean, but I think as far as what can be done, I think Steve said it and it's important that the native nations and their formal leadership bodies become aware of this information. At least animals to really begin to see how this system of acclaimed right of domination is impacting their nation on a day to day basis. And there's a lot of reluctance for Native nations, that if they go down a pathway to become aware of, if they begin to utilize that awareness, because of the game of politics, and the reluctance, and kind of remaining conservative, because we're, as Native nations, you're always fighting for resources, you're always fighting for time with the federal government, or you're fighting for resources with the state governments, and it all comes down to fighting for money, really. And so you're always playing the political game when you're not trying to upset everybody. And so it's not really natural for Native nations to bring out the history of the doctrine, let alone how that history is activated, and being utilized against that native nation issue that they're talking right at that moment. And so because they're afraid, that if they politically, you know, will utilize all their capital and telling the truth, that they're not going to have the ability to be at the forefront of fighting with all the other 567 nations, for the resources that are out there. So you know, the challenge that Steve's talking about is a real challenge. But even if you can get them to a level of awareness, you know, the kind of awareness that's needed is that it is at a deeper level. And so it's some when there needs to be a strategy that's developed where you can insert this almost like, for lack of a better way of saying it becomes the institutional knowledge of Native nations, because you're dealing with other challenges, specifically turnover, as and you get a leadership body or a council table, informed on the issue. And then you have elections, and then there's turnover, the nation's kind of in flux, and whatever awareness that you've had. So there's a lot of challenges, I think, that exists at a practical level, when you're kind of seeing just like the function of saying, Well, how come they're not aware? How come it's not being utilized? And, and, you know, those are things that Steve and Peter and I look at, and we are developing strategies to begin to try to meet some of those challenges. But obviously, it's a larger

collective effort. But there is a component of this that that can only be addressed by the Native nations, specific to the interaction politically and legally with the United States.

**Tanner Randall 27:31**

That there, what you're saying there reminds me of a quote, I actually found during your speech, the conference, it was that production, in fact, self image, it's Mutiny on the soul. And that just stuck with me. Because like you were saying that, you know, to maintain a lot of these fights, you can politically or financially ruin yourself. And it's just not a natural thing for indigenous communities to do. Because, you know, people in society developed for 1000s of years. And now all of a sudden, we're having to be to a different system. And so, I want to kind of ask one question, looking forward into what we could have as a reality and what we may hopefully have some day, we spoke a lot about kind of the first step to addressing the doctrine of discovery and making societal change, to be a systematic and not acknowledgement. So my question is, where would you like to see kind of those localized actions after like, say, wake up tomorrow and the United States government just have it since, like, we're going to attack the Doctrine of Discovery? Where would indigenous communities benefit the most and feel most vindicated in their act? Or even in your own personal communities? If that's, if that helps. Steven, we'll start with you.

**Steven T. Newcomb 29:01**

That's an interesting question you're asking there? I'm not quite sure I totally understand the way that it's phrased. But the it because I think you said if the United States began attacking the doctrine, tomorrow or something, I mean, we have to understand that, that what we're calling a doctrine is a way of thinking and a way of speaking, it's a way of formulating reality. What I eventually learned after decades of going through all the information and looking at the patterns, is that the claim of right of domination that I'm talking about, is foundational to the entire Society of the United States. The whole concept of civilizations as a concept of the state, of sovereignty, of property of Dominion, Empire, and so forth. Those kinds of The terms and the terms that are used in federal Indian law are premised upon a contentious way of behaving toward one another as the basis for a system of reality or as a social and political and economic system. And if you were to take note of how prevalent all that is, you could fill up a notebook very quickly, based upon that. The I think I'm stumbling a bit on the on the question itself, because I think the true nature of this problem is so formidable that we haven't even got to the starting point of the actual conversation that needs to take place. Because we have to have such a deep grounding in the information. And I think just because people hear the phrase Doctrine of Discovery, or maybe they read a few things here and there, it doesn't necessarily mean that they have a deep enough comprehension of what this really is that we're talking about, to, to figure out how to address it and to resolve the problem. So for me, it's a work in progress. It's something that I'm constantly working with others on to collaborate and to figure out what are the solutions. And I think that the initial solution is to become much more comprehensively aware of what it is we're actually dealing with. And that is no small feat, it's really takes time and dedication and effort and energy and, and money to do that. So I think we have to turn to our traditional understandings and our traditional values in our traditional mores in order to address these things, because the society that's a dominating society, is not going to come up with the answers from within itself. That's the thing, they have to have a different model. But where's that different model? In my opinion, it's within our traditional systems in our traditional languages, that we're more likely to find those solutions. So getting more in tune with our



own languages, cultures and spiritual traditions, is absolutely crucial to this work, in terms of our identity and who we are and what we're all about. And how do we create that model of positivity as an alternative to the domination system? I think that's a big part of the challenge as well.

**Tanner Randall** 32:46

Thank you. And now we'll go on to JoeDe. Do you have any thoughts on that?

**JoeDe Goudy** 32:49

Yeah. Well, I think that in a perfect world, a lot of things would happen. But at the same time, you're going to have to deal with reality, if there's a continued intent with regard to approaching the United States as a, as an entity as a country. You know, I think at some point in time, as much as I may disagree with it, it's the reality that's going to dominate because it's the dominating entity of the United States that's going to manifest. But if you're going to try to get them to take some steps to simply say, what can you address United States? I'd say, Well, number one, you need to reconcile your governing documents. And so Article Six, clause two, and clause three of the US Constitution indicates that treaties, all treaties made or the highest law of the land, that's your governing document, that's your law. And if the Supreme Court is essentially the branch of the United States federal government that deals with constitutional issues, right, that's what the Supreme Court essentially is supposed to be dealing with his constitutional issues for interpretation? Well, the United States needs to go back and address and understand that the foundation of property law and the foundation of federal Indian law is in direct violation of its own US Constitution, and ask itself how it's going to deal with that situation. And potentially one of the positive outcomes of United States taking it upon itself to say, yes, we wish to deal with that we understand that utilization of the doctrine of Christian discovery is in direct violation of the US Constitution. And we have a problem. Well, I think one of the solutions potentially that proactively can be done trying to address their problem is going back and kind of going through the treaty nations whether they ratified treaties or whether there's other nations who have unratified treaties and became Executive Order nations. And you begin to do an assessment with regard to the original promises afforded within those treaties, whether they're ratified Are unratified and the manner by which those promises have been broken throughout time. And, and begin, you know, is tedious is it maybe may be. That's, that's the outcome of a system of a claim right of domination, start working with negative nations on trying to find a future that is better than what already exists specific to the dominating kind of interrelationship that has historically and currently exists with Native nations in the United States. Because that manifestation of the judicial branches assertion of the doctrine of Christian discovery, has essentially developed the foundation of a political and legal relationship based upon a false religious pretense and are an outright lie. So when they can take a look at that, they either need to tell all the native nations Yes, we believe in a God of domination. And that's just the way it is. And if they say that, I guess, then they're at least identifying themselves as they operate as dominators. But if they don't, then they say, Well, okay, we're going to have to utilize a different political and legal foundation that essentially is guiding the thought process and the communications that lead up into the dispute resolution avenues and pathways that we are identifying that can develop outcomes of that political and legal one, and day to day reality relationship between the United States and NATO nations. And so I guess that's a question you can talk about a long time. You know, I have a lot of thoughts about solutions and pathways and strategies. But, you know, for today's discussion, I guess that's, that's, that's what I could offer. But I think there's a lot of work that needs to be done. But as, as

we will see, I've read thought, you know, and as you heard at the conference, five, those questions of identity, and everything has an identity, everything does, including the United States. And so, you know, who is the United States? And where do they come from? Where are they going? And what do they identify is and what do they identify isn't? And why? Well, I think that there, anybody who takes a look at the way the United States is answering those questions, from the outside looking in, is going to make the same determination when they see the entirety of the truth that Justice Thomas made from the Supreme Court bench, which is that relationship and the nature of federal aid in laws, schizophrenic doesn't make sense. It's crazy. It's absolute chaos. So and it seems to be that that's the kind of outcomes that Native nations and society in general today are living with, is that chaos. So

**Tanner Randall 37:48**

someday, we'll control the chaos and figure it out is kind of the message of taking. All right. So as somebody who just recently graduated college, I can still remember the day that I was sitting in class and really took a deep dive into the Doctrine of Discovery for the first time. I think there are a lot of students this year, those that are starting classes in the winter, and those who will be going to college for first time next fall, that are going to have very similar experience and try to have to tackle this extremely damaging and destructive doctrine of domination. So I'd like for you to ask if you could put yourself in the shoes of 1819 year old kid going off to college, or somebody who's even looking to go to grad school or something like that. But where could they look for new topics to dissect, you know, how can they advocate to try to fight this problem? And how should they look towards the next handful of decades in their life to see a path towards some kind of result,

**JoeDe Goudy 38:55**

I would just encourage students to other than the academic information that you're taking a look at, and learning and memorizing and all that, learn to think, learn to apply to free, independent, clear and coherent thought. And just because something's being presented to you, don't just take it at face value, but think about it. Think about it, as far as who you are, and where you come from, and where you wish to go in life. And your assessment of that, which is your assessment of that which isn't in why? Look at all the information, but think, take a step back and utilize your thoughts and your ability to consciously look at something and say, Is this make sense? This does not make sense. Where do I fit in this picture? Where does the rest of the world fit as in this picture, where it is my identity and who I am in this world? Now fit with regard to the kind of information that I've now become aware of and through that pathway of identity, and the ability to think really clearly and coherently about it, you're going to be extremely in better served and more mindful as to what kind of steps you can take, not only as you continue your school, your schooling and pursuit of your degrees, but as you get out of school and you find a pathway in life, is that you need a foundation of identity that is solid, but you also need the ability to think. Yeah, I think that Steven will come here.

**Steven T. Newcomb 40:29**

I think that that's such a such a great point God, to learn how to think but also to ask questions, which is part of the thing, the thought process of being curious, having a deep curiosity, hunger, for information for knowledge for answers. And, you know, there are questions that I've grappled with for well over a decade. And, and I have to return to it again, and again, and again. And maybe it's some particular formulation that I'm trying to work out, and I just can't quite get it. And I go back to it again and again.

And then suddenly, one day, maybe 10 years later, 12 years later, I have the starting point of what I was trying to work toward, that takes true effort and diligence, to involve yourself in that kind of commitment. Because it's all about your own identity, who you are, as God has said, and who are we trying to become in terms of a better human being a better person, trying to make that commitment on a daily basis to our values, to that idea of living in a manner that's beneficial to one another, and all living things and all those types of, of commitments that we have. And so the that that, I guess, is one of the things that I would encourage young people to deal with, is to go ahead and make that kind of a commitment and go to those source materials on original free nations.com. And also to read thought dot org, and our material, written materials and so forth. So that would be my short answer to that.

**Tanner Randall 42:31**

Those are very insightful comments. I think that, as you know, it's daunting to look at the Christian Doctrine of Discovery and domination, and try to find any kind of hope so we appreciate your outlook. Thanks for listening to this episode of the doctrine of Christian discovery recorded at the 2023 Religious Origins of White Supremacy Conference at Syracuse University in New York. This podcast is produced in collaboration between Good Faith Media, Syracuse University, and the Indigenous Values Initiative. I'm Tanner Randall for Good Faith Media. Our executive producers are Mitch Randall of Good Faith Media Philip P. Arnold and Sandy Bigtree of the Indigenous values initiative and Adam DJ Brett Syracuse University and the American Indian law Alliance. Our producer is Cliff Vaughn and our editor is David Pang. Our music comes from Pond5. Production assistance provided by the American Indian Law Alliance. To learn more go to doctrineofdiscovery.org.